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NOVEMBER

Two Sections: Section One

1943

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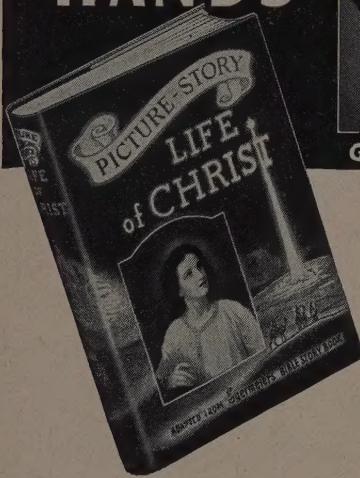
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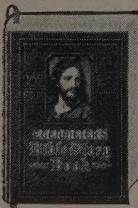
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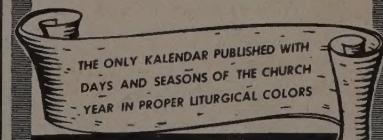
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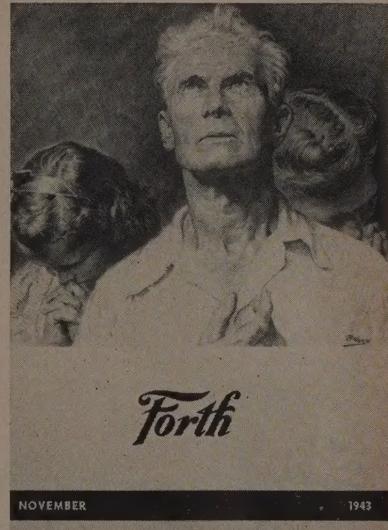
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Forth

NOVEMBER

1943

A new and striking interpretation of Freedom of Religion—one of the four freedoms set forth in the Atlantic Charter—is our Cover illustration this month. It was designed by Edmund F. Ward, well-known New York artist, for the United Church Canvass and is being used by churches throughout the country this fall. It also serves as the illustration in a United Canvass newspaper advertisement on the theme "Faith Alone Can Give a Meaning to the Future."

Do You Know--

1. Who was elected President of the House of Deputies at General Convention?
2. What Episcopal Church is the oldest religious site on Manhattan Island?
3. To whom the term "79" refers?
4. In what Latin American countries the Church has been broadcasting services?
5. Who the new Bishop of Alaska is?
6. To what college Episcopal clergymen go for "refresher" courses?
7. In what bishop's missionary district soldiers are playing an active part in Church work?

Answers on page 32



Where Faith Is Strong Men Master Fear

These are times when fear assails the strongest of us. Fear of the unleashed evil forces that are raining death and misery on half the peoples of the world. Fear of a future that lies prey to all the conflict and suspicion in men's troubled hearts.

Not only for ourselves do we feel fear . . . but for our children, for our loved ones, for the institutions and traditions of a country that we cherish.

There is one antidote for fear—and only one—and that is Faith. The solid Faith in God with which the Pilgrim Fathers faced an unmapped wilderness. The Faith of Washington at Valley Forge. The Faith of Lincoln. . . .

For there are trying times ahead of us . . . times that will test our courage and our wisdom. We must turn again to God and depend on Him. Where Faith is strong, men master fear.

There is one thing all of us can do to stem the tides of fear—restore our confidence and faith—and that is, build our life on the foundations which made our country great.

Share with our fellow Americans the spiritual strength and inspiration that alone can bring true victory—and give a meaning to our future.

Go to Church this Sunday—and every Sunday.

Through World Evangelism To World Fellowship

H. ST. GEORGE TUCKER, Presiding Bishop

THROUGHOUT the country this month Church people will be called upon to make their pledges for the work of the Church in 1944. The Every Member Canvass is particularly significant this year because of the forward step which General Convention took in enlarging the Program and Budget of the national Church. It is essential therefore that all Church people know the intimate relationship between the work of the national Church and that of the diocese and parish.

General Church missions and parish programs are not competing enterprises. They are both vital parts of the mission entrusted by Christ to His Church. So far from being competing activities, success in one is dependent upon similar success in the other. St. Paul tells us that Christ died for all in order that they that live should not henceforth live unto themselves but unto Him which died for them. In other words spiritual progress in the parish is only attained when the parish has as its chief interest and aim co-operation with Christ in achieving His saving purpose for those outside its own borders. The only way to become good one's self is to help Christ give others the opportunity to become good. Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall save it. The Church's missionary work is the parish's opportunity to use the great Physician's prescription.

The general missionary work is no less dependent upon the successful performance of its function by the parish. Obviously its financial support depends upon funds contributed by the parishes of the various dioceses. This, however, is but the outward and visible sign of a still more fundamental dependence. The success of mission-

BY ACTION of the recent General Convention in Cleveland, Bishop Tucker continues as Presiding Bishop of the Church for another three years. He was first elected six years ago in Cincinnati. Canonical changes were voted by Convention in order that he might remain in the highest office within power of the Church to bestow.

ary endeavors depends ultimately upon the production in both the individual and corporate parish life of the fruits of redemption. Neither money of itself nor the external activity which money purchases has redeeming power. The invitation to come to Christ which through our contributions we extend to men will procure a favorable response just to the degree that our lives bear witness to the benefits derived from union with Him.

We are being told every day that in this war success overseas depends upon strenuous effort on the home front. There is an important corollary to the old missionary slogan—the light that shines farthest will shine brightest at home. Only the light that shines brightly at home will shine far. The impetus that will carry the Gospel to the ends of the world must begin in the parish. The motive that rouses us to increased effort may well be the call for help from the world outside.

Victory in this war will bring about a world-wide condition of opportunity and need. This means that everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. In other words we shall have a secularized version of those attitudes which in religion we call repentance and faith.

As Christians we recognize in such a situation both danger and opportunity. The danger is that the reconstruction prompted by secularized repentance and faith will inevitably suffer the fate described by our Lord in His parable of the house built upon sand. Longing after heavenly ideals is commendable, but faith that they can be realized by human effort working with material resources, is an ancient delusion. The story of the Tower of Babel was told thousands of years ago. In every century since, the attempt has been repeated, but like credulity in regard to land booms, man's faith in the efficacy of his own efforts is hard to destroy.

The imminence of this danger should be a challenge to the Church not only to present Christian ideals as the goals towards which the world should aspire, but still more urgently to present faith in God as the only means by which our hopes can be realized. Victory in this war will open up an unparalleled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. Redemption would seem to me the most suitable religious term to describe the nature of the work that is called for. The primary purpose of the war is to secure to mankind its inalienable right to freedom. Redemption literally means the price that has to be paid to deliver one who is in bondage.

World evangelism as a means to world fellowship must be the aim of every parish, every diocesan and every general Church program. Humanly it may seem an unattainable goal. We live in a world for which Christ died. That means a world in which Christ has made possible the redemption of every single human being. It is our privilege to help Christ make what is possible actual.



Boys and girls enjoy learning about the Church in St. Joseph's Sunday school in Detroit and gladly give to the Church's work.

Red Cross work takes up much of the time of the women parishioners of St. Joseph's Church. Last year they completed 40,863 surgical dressings and reported a total of 16,478 hours of work in the dressing and knitting departments.

In THE strategic center of Detroit, midway between the downtown shopping district and the extreme city limits, is St. Joseph's Episcopal parish, one of the Church's larger parishes. Here 1,500 parishioners today are worshipping, studying, playing and planning together, much the same as are more than 2,000,000 Churchmen in 6,000 other communities throughout the United States. And most of St. Joseph's parishioners in these war days are conscientiously doing their part to help make their parish an asset to Church and community.

The names of many humble folk as well as those of men and women who are leaders in business and the professions are found on the communicant list of St. Joseph's. Their children,

Saga of ST. JOSEPH'S, DETROIT

too, participate in their own services where religion is made interesting and meaningful to them. About a dozen young boys are among the nearly fifty members of the excellent church choir which also numbers men and women in its ranks.

Young people feel at home at St. Joseph's because through their Young People's Fellowship they have a part to play and a work to do. During their growing and adolescent years this church provides them with wholesome fellowship and friendly guidance.

The Woman's Auxiliary Guild has been the bulwark of the organizations in this forward-looking parish. Last year this group alone made among other things: 15,250 surgical dressings for the Children's Hospital; 1,816 articles of charity sewing, two missionary boxes valued at \$50; twenty-six bedspreads for the Episcopal City Mission, and a gift of \$500 to the Settlement Fund.

Active Red Cross units at St.



City Parish

AS VITAL PROGRAM

Joseph's completed 40,863 surgical dressings and reported a total of 16,478 hours of work in the dressing and knitting departments last year.

The Every Member Canvass conducted annually in this parish shows a steady growth both in pledges and number of givers. At present, approximately 440 families support the budget of the Church, the average pledge being about \$50 a year. Laymen who have headed the Every Member Canvass Committee believe thoroughly in the steps of preparation, training, canvassing and follow-up, and as a result these men have been in demand for diocesan leadership.

St. Joseph's is a neighbor to several churches of other denominations. There are six large Protestant churches and a synagogue located near-by on "Piety Hill," as the area where these churches are situated is called.

St. Joseph's provided leadership for these churches in setting up a community project of publicity and ad-

The Rev. William C. Hamm baptizing a baby while the proud parents look on. St. Joseph's ministry to its parishioners begins at birth and continues throughout their life.

This parish has about 1,500 communicants.

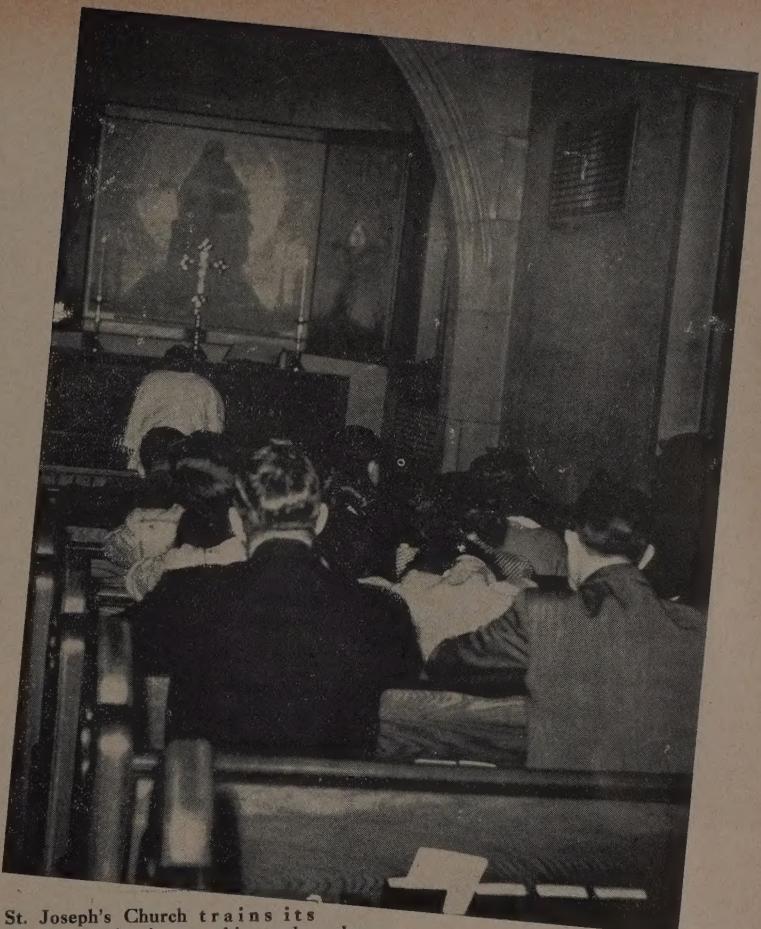
St. Joseph's Church trains its young people in worship and makes religion interesting and meaningful to them.



vertising in the Detroit papers in which all these denominations participated. Since the group included a synagogue and various Protestant communions, preliminary groundwork was laid for interdenominational and interfaith coöperation. So far this has led to the coöperative undertaking of a Day Camp for children of war workers, held in a near-by church.

In addition, a series of Sunday evening union services is being conducted this fall and winter with all churches taking part. Known as the "Woodward Sunday Evening Hour," these services have promoted a community consciousness of understanding and fellowship in the North Woodward area of Detroit, a residential area populated by 100,000 persons.

(Continued on next page.)





Young people enjoy wholesome recreation (above) at St. Joseph's parties. A study group (upper right). Attentive and devout congregations like those at St. Joseph's indicate a healthy, progressive parish. Mr. Hamm (right) greets communicants after a Sunday service.



Saga of a City Parish

(Continued from page 9.)

More than 100 parishioners of St. Joseph's, both men and women, are now serving in the armed forces and are receiving letters, Prayer Books, War Crosses and Identification Cards from the parish office. And at every service the Soldiers and Sailors Litany is sung for them.

St. Joseph's, a modern Gothic building erected in 1927, is one of the few city parishes in Detroit which has an ample church yard with maple trees and shrubbery, and a setting un-

hampered by overshadowing adjacent business establishments. The church also is noted for its many exquisite woodcarvings by one of the masters in this field, Alois Lang, formerly of Oberammergau.

This parish was one of the first in the city to adopt the idea of a Gift Bond Campaign which consisted of a drive among the parishioners to buy Government Bonds in the name of the church. "This helps the Government and eventually matures to offset the

church mortgage," declares the Rev. William C. Hamm, rector. "The recent campaign was enthusiastically received and successfully conducted, the equivalent of \$21,000 (face value of bonds) being received in cash, bonds, stamps and pledges. More than 100 individuals took part as workers and nearly 300 families subscribed."

An attractive lithographed booklet recently published by St. Joseph's commemorated the sixtieth anniversary of the church. Containing nearly fifty pictures giving vivid glimpses of the parish's present program and a brief narrative of its history, it tells the thrilling story of how a live, progressive parish functions.



Cadets of the Grace Church Corps of Junior Waves in Silver Spring, Maryland, busily making bandages and face cloths. In the background are some of the dolls the Corps has made for distribution to the Children's Hospital in Washington, D. C. The officer is Lieut. Comdr. Dorothy Souder and reading left to right are Cadets Benoit, J. Weiser, Moodispaw, Parker, N. Crabtree and Gardiner.

Junior Waves Tackle Civic Duties

YOUNG girls in Silver Spring, Maryland, who envy their older sisters now enrolled in the armed forces, are doing the next best thing to help serve their country—they're joining the Grace Church Corps, an organization of Junior Waves.

Started last July, this is a civilian organization designed to help the local Naval Procurement Office in Washington interest and secure recruits for the Waves and Spars. The naval office, however, has no jurisdiction over these Junior Waves but merely encourages their activities.

In addition to its main objective, the Grace Church Corps has outlined several specific civic projects. Some of these include collecting flowers and distributing them to the Army and Navy hospitals in the area as well as to "shut-ins" and various Church institutions; making scrapbooks containing comic strips and crossword puzzles, and utility bags, which will be distributed to the men in the various hospitals.

Any girl between the ages of ten and twenty years, regardless of her religious affiliation is eligible to be a



Section of the Corps saluting the flag.

member of the Junior Waves, and on the Membership List are Roman Catholics, Methodists, Episcopalians and Presbyterians, as well as members from the neighborhood Jewish Synagogue. The only requirements are that every girl be willing to take the Oath of Allegiance, salute the American Flag, interest eligible women in

the Waves and Spars, and be present at all religious services which the Corps may attend in a body, held from time to time at Grace Church or elsewhere.

Recently the Corps held a reception and exhibition in Grace Church Parish House and at that time the cadets inducted on July 8, having completed their sixty-day probationary period, were promoted to the rank of Rudder Mate. About twelve of these cadets had earned enough credits during the summer months to be advanced to Bow Mates.

The Project Program, under which the cadets have been working, has resulted in many useful activities. Approximately ninety-six girls have assisted bewildered questioners at the local Ration Board; and about the same number have collected and distributed from forty to fifty bouquets of flowers to the sick in the community and to the Walter Reed Hospital Annex at Forest Glen; the Corps has made more than fifty scrapbooks, containing from ten to fifty pages each of crossword puzzles and cartoons,

(Continued on page 29)



In West Chin

NEWTON CHIANG LEA



(Above) The students were eloquent speakers and the friendly tribespeople, good listeners. (Right) Newton Chiang.

THE earth still offers regions where the most wildly romantic surroundings and the most pitiful human needs call out to young people who are looking for a worthwhile place to serve. Such a place has been found by the Rev. Newton Chiang of China, who led a band of Christian college students, seventy-nine young men and girls, chosen from 500 who applied, far up into the borderland of western China and Tibet. Some future history of the Church in China will probably have a section called "The 79," recording the pioneer adventures of this group.

Ordinary maps do not show the places where they worked. The general remoteness may be seen by locating Chengtu, in western Szechuan, and following the Min-ho ("ho" is river) a hundred miles or more northwest. This takes one up into country 10,000 feet high, with snowy peaks ahead and amazing views far back over the lower ranges.

The region offers fascinating material for students of anthropology, archaeology, philology and comparative religion. The people are in tribes who have lived almost out of touch with the world for hundreds if not

thousands of years. Mr. Chiang and his "79" found them friendly, responsive and charming, especially as his mission had no political or military implications. Even the lamas were friendly, particularly after their sore eyes were treated.

The whole journey was made on foot. The first two nights were spent on the premises of outlying mission stations. Then they spent two days preparing for the climb and the next four days going higher and higher until they were within reach of the villages they had come to visit. Mr. Chiang grows lyrical as he remembers the wonderful climb: "The winding mountain path, the swift river, the immense forests, the high mountain peaks, the wandering clouds—we all thanked the Lord for His creation and its irresistible inspiration. 'From strength to strength' we all felt His presence with us on the way to the great borderland."

Headquarters were established and the "79," divided into nine patrols, each with two or three older advisers, clergy, doctors, professors or other specialists, were sent out to different villages. Winning the confidence of the people, the students preached the Christian Gospel, taught the children, investigated social conditions, visited

in homes, especially with young parents, helped in agricultural activities and carried on as much medical work as they could. They developed some local leaders and taught them how to hold community meetings. One of the Nanking University agriculturists, Mr. Wang Chin-ling, introduced American corn to the region.

"The young missionaries worked wonders among the tribes people," Mr. Chiang says. "They welcomed us most heartily. They are intelligent and became great friends, appreciating our good works and gladly hearing the Gospel of our Lord. They even offered money, but the young people said, 'No, thanks. Use the money to help the people near you and tell your relatives and friends what we have taught you.'"

The language situation is extraordinary here. The people could understand enough Chinese, but many separate languages, not merely dialects, are spoken by these tribes. A

With the "79"

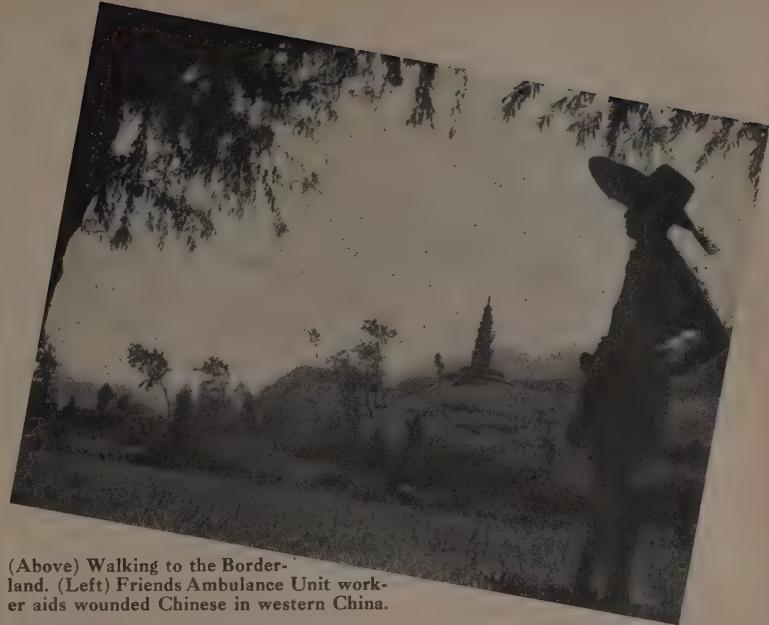
COLLEGIANS TO TIBET



Three Lions photo

village of perhaps only fifty or sixty people may have a language all its own, isolated for centuries. The two sides of a mountain speak different tongues. The people have stone watch towers with straight walls 200 feet tall, of unknown age. Their flat-roofed houses are of stone, four stories high, the first for livestock, the second for cooking, the third for living and sleeping, while the top, the open roof, has a shrine with a white stone before which they worship one God.

Most curious of all, reports Mr. Chiang, on the back of every house are carved three crosses. The people could not tell the meaning of the crosses or why they had them. The Ven. V. H. Donnithorne in the neighboring Diocese of Western Szechuan believes they may have come down from eighth-century days when missionaries from the Eastern or Nestorian Church visited northwestern China. It may be that this borderland region will reveal traces and



(Above) Walking to the Border-land. (Left) Friends Ambulance Unit worker aids wounded Chinese in western China.

records of those vanished Christians even more important than the famous Nestorian monument in Sian.

Meanwhile Mr. Chiang wishes that every foreign missionary might visit this borderland. He is insistent that young Chinese Christians of today should offer their lives for missionary service in this field, partly in gratitude for the work of earlier missionaries who brought Christianity to them. He has a few recruits now in college, looking forward to future work. It is no easy career, and has already cost at least one life. Lee Chin-hsien, one of the famous "79," was taken ill and died on this expedition.

• • •

"One cannot help admiring the spirit of missionaries who remain at their posts in spite of the war," observes Sonia Tomara writing in the New York *Herald Tribune* from a place near Changsha, China. Changsha is the much bombed city where the Rev. Newton Liu has been holding on heroically. "Today," Miss Tomara continues, "the missionaries are separated from their families and almost deprived of news. The rise of prices has hit all missions hard. Yet the missionaries stay because they know they can be useful."

"Hold No Grudge Against Japs"

"We managed to come through the battle of Munda in one piece. I think such an experience helps strengthen one's belief in the after life. Surely a good God does not terminate life in such a short and bloody manner. Much has been said about hate; that a man will not make a good fighter until he hates the enemy. My experience with these men tells me that is not true. I think our men have a spirit, possibly built up through years of competitive sport, which sends them into battle with plenty of energy, but which does not cause them to hate with great bitterness. One Jap prisoner, after being treated for his wounds, reached up and patted the face of the doctor as a sign of appreciation. I told that to some of our boys fresh from the front line and they said they hold no grudge against the Japanese."

From a letter written by an
Episcopal Chaplain at the
battlefront.

• • •
Sow an action and reap a habit, sow a habit and reap a character, sow a character and reap a destiny.—Anon.



The imposing entrance to the College of Preachers, unique educational institution for clergy, located on the grounds of the Cathedral of Sts. Peter and Paul in Washington, D. C.



Over the luncheon table clergy students at the College of Preachers discuss pastoral or theological questions arising from the morning's lecture which they have attended.

LIKE Army officers who have their Staff Colleges which offer them postgraduate work in military science, Episcopal clergymen, too, have a college to which they can go for "refresher" courses and for intensive study in how to deliver a sermon. This is the College of Preachers in Washington, D. C., a unique institution having no counterpart anywhere in the world.

Since its founding in 1929, approximately 3,000 clergymen, or half the number of clergy in the Episcopal Church, have at one time or another attended its sessions. The College is a shy institution and does not advertise. Yet, in modest ways, its influence is felt throughout the Church.

Week by week, from September to June, clergy from all over the United States visit the College where, under competent leadership, they participate in conferences dealing with sermon construction, Christian doctrine and other subjects relating to a clergyman's work. Attendance at this institution, which is located on the grounds of Washington Cathedral, is by invitation only. The College makes an effort to invite men from different sections of the country so as to get a well-rounded group for each week's sessions, and it pays all except the first \$10 of each visitor's railroad travel, thus equalizing the cost for men who may attend from a considerable distance.

The conference week is spent in various disciplines. A leader, often a prominent clergymen or theologian,

College of Preachers

WASHINGTON, D.C., INSTITUTION GIVE

specially invited by the College, lectures morning and evening in the classroom or library, usually on a theological or pastoral subject. Following this, seminar discussions are held for exchange of ideas resulting from the lecture.

The most typical activity of the College, however—and that which gives to it its unique name—is the preaching. Every invited minister is expected to preach before his seminar group, presided over by a member of the College staff. The afternoons are devoted to this homiletic discipline and six sermons are the usual number delivered on an average day. The sermons are preached either in the Chapel of the College or in one of the chapels of the Cathedral borrowed for the occasion. The scene is then shifted to a seminar room where the sermon is subjected to group criticism. This is frank criticism, too, which rarely glosses over faults, but which is given in what the Warden, the Rev. Dr. Theodore O. Wedel, characterizes as "fraternal charity."

In addition to having fifteen to twenty-four men come for the short conferences of one week, opportunity for more extensive work is given to men of marked ability. The College

session is divided into three terms of two months each, and during each term, men are invited to withdraw

The Common Room is one of the College's most popular spots. Seminars and lectures are frequently held here.





In a corner of the Common Room, the College Warden, the Rev. Theodore O. Wedel, gives two of his students some useful hints on pastoral duties, delivering sermons, or other clerical matters.



Luncheon time at the College of Preachers completes a morning taken up with meditation in chapel, lectures, seminars, and prayers, followed by afternoon of preaching practice.

is "Refresher" School

CLERGY GRADUATE COURSE IN PREACHING

from active parochial life, come to the College and devote themselves entirely to some one subject which is

Graceful archway at the College of Preachers. Building made possible through generous gift of the late Alexander Cochran.

pertinent to their work. These are postgraduate students who have attended the College before and are considered to be among the most promising young clergy of the Church.

Missionaries on furlough are also among those invited to attend the College. As a rule, before inviting the younger men, the faculty likes to wait until they are out of the seminary and have been in the ministry for at least three years.

One of the unique features of the College is its library service. Every man who attends the institution's sessions has the privilege of borrowing books for the rest of his life. He may keep a book for a month and the postage on it is paid by the College. At present the library sends out books to 2,500 readers.

The idea of some such institution goes back nearly twenty years to Bishop Henry Yates Satterlee of Washington, who gathered about himself a small group of clergy to whose post-ordination training he devoted considerable time and attention. For many reasons, it was possible to continue for only a few years the plan which Bishop Satterlee had begun, and many years passed before the idea was reborn under the hand of the late

Bishop James E. Freeman. Bishop Freeman brought to the work of fashioning the principles and life of the College of Preachers, a wide and deep interest in the development of the preaching office in the Church. And his fostering care assured at the very beginning the success of the project.

Despite war conditions, the College of Preachers is carrying on its program of conferences for the clergy. In the early days of 1943 the College entertained for the second time, what is coming to be known as a Church Unity Conference—a bringing together of the leading representatives of the ecumenical movement in America. The conference is under the auspices of the College and the Committee which carries on the work of the World Council in the United States.

Present Warden of the College is the Rev. Dr. Theodore O. Wedel, who before his appointment last year had been since 1939, Director of Studies. First Warden was the late Bishop Philip Rhinelander of Pennsylvania, who served from 1929-1938. Bishop Noble C. Powell was Warden until consecrated to the episcopate two years ago. The late Rev. ZeBarney Phillips was acting Dean until his death in May, 1942, when Dr. Wedel was appointed Warden.

The beautiful Gothic structure housing the College was made possible by a magnificent gift of several hundred thousand dollars from the late Alexander Smith Cochran, a close friend of the late Bishop James E. Freeman.





Puerto Rican hill country, shown above, surrounds many missions. (Right) Bishop Salinas of Mexico was an interesting member of the House of Bishops in Cleveland.



Missions Go on Air

CHURCHES IN PUERTO RICO, CUBA

WITH a broadcast every other Sunday from 2:30 to 3 p.m., radio is to take its place in the Church's program for Puerto Rico. From St. Andrew's Mission, Mayaguez, the Rev. Charles F. Boynton is planning a series which will include a brief sermon by the Rev. Alonzo Alvarez, a question period and singing, all in Spanish. St. Andrew's *a capella* choir of twenty-five voices has become a feature of that mission. The broadcast will do much, it is hoped, to extend the knowledge of the Church among Puerto Ricans.

This is one of the few though not the first of Episcopal Church broadcasts from Latin American fields. St. Paul's School, Camaguey, Cuba, where Mr. Paul Tate is headmaster, has had its own broadcast series, and for some time past the Brazilian Episcopal Church through its Brotherhood of St. Andrew has broadcast services.

Still crowded but spreading out a little this fall, to occupy an additional house recently bought, Ashurst School, Guantanamo, Cuba, continues

its vigorous career. The added space, so Miss Eleanor Lane Clancy, the director, hopes, will make possible the start of high school work for some of its 300 pupils. Not a few of them begin in the kindergarten and continue in the school for eight or nine years.

While the postwar future is problematical in Cuba as elsewhere, Miss Clancy is hopeful that many of the new industries developing there, which have contributed to Guantanamo's prosperity in the past year, may have permanent value. New activity includes an effort toward diversified farming, rather than over-reliance on sugar, new airfields, a new and increasing production of peanuts, development of manganese and various other mineral supplies.

A soil conservation program carried on by the federal government at Quebrada Limon, Puerto Rico, has led the priest in charge of the mission, the Rev. Lauro Bauza, to say that he hopes there may soon be more conservation of soul. He is waiting eagerly until the staff can be appointed for the Church's agricultural school, to be developed at Quebrada Limon, for which the land is now being prepared. In the meantime, all



The useful zebras in Brazil are cousins of the oxen needed for plowing on a mission farm in Puerto Rico.

the details of the mission are under Mr. Bauza's care, leaving him less time than he wants and needs for his own work. A young man who, it is



in Latin America

AND BRAZIL BROADCAST SERVICES



The Brazilian diocesan press helps to relieve the current world-wide shortage in religious reading matter.

hoped, may soon be appointed as head of the farm school, has been taking special agricultural training in the United States. The school needs an-

other yoke of oxen, Bishop Colmore reports; he hopes to find some one interested in presenting oxen. Like practically all of Puerto Rico, the land around Quebrada Limon is hilly but the oxen manage contour plowing nicely.

Puerto Rico is making an effort to have a thorough Every Member Canvass in all its missions. The idea is new to many of the native clergy but the method is growing and will, the bishop believes, gradually establish the idea in the minds of the Church people that participation in the Church's program should show a steady increase from year to year.

In Brazil, where spring and summer are coming on while the northern hemisphere turns to winter, churches and schools have been extending their influence. In Mexico, the English-speaking congregation of Christ Church in Mexico City, with the Rev. George C. Wyatt in charge, has been making itself better known among the great numbers of tourists who visit that land. In the country missions many opportunities to win unchurched people to the Church are missed for lack of resources. Haiti, too, has greater opportunities than the staff can



Gendreau

Flying from Florida to Havana on a plane like the above promises interesting travel for the future. (Left) Part of an Ashurst School parade in Guantanamo, Cuba.

handle, but the recent ordination of several deacons here has been a step forward.

In the Canal Zone, coöperation continues between the bishop's staff of clergy and many of the chaplains who are stationed there or are passing through. Perhaps in no other mission field in the western hemisphere has the war so directly affected daily life or brought so much new responsibility to the Church's staff.

The Episcopal Church's ministry in Latin America has recently been enlarged by the ordination of a Cuban to the diaconate and a Brazilian to the priesthood.

In the Church of St. Francis of Assisi, Cardenas, Bishop A. H. Blankschip ordained José Augustin Gonzalez, lately returned to Cuba from the Virginia Theological Seminary, Alexandria. He is to work at the mission of St. John the Evangelist, Vertientes. In the Church of the Crucified, Bagé, Brazil, Bishop W. M. M. Thomas advanced to the priesthood the Rev. Antonio Joaquin Texeira Guedes, who will continue as assistant there.

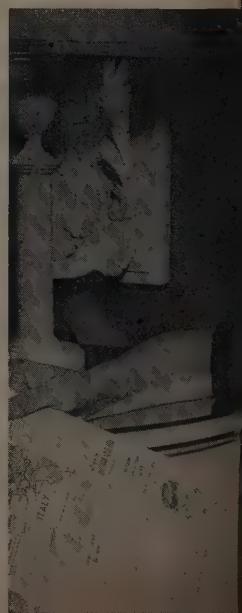


(Center) Opening service of General Convention, Trinity Cathedral, Cleveland, O., Sunday, Oct. 3. (Above) Miss Pauline Haddock, sacristan, Trinity Cathedral, holds alms basin with women's Thank Offering. With her are Presiding Bishop Tucker (left) and Bishop Beverley Tucker of Ohio. (Below) Mrs. W. Van Schaick, La Jolla, Cal., Mrs. E. A. Stebbins, Rochester, Mrs. D. Stevenson, Detroit, Triennial officers.



54th GENERA

Here are shown some intimate glimpses and some highlights of the Church's 54th Triennial General Convention held in Cleveland, Ohio, October 2-11. Ninety-eight bishops, 640 clerical and lay deputies and 440 Woman Auxiliary delegates were present at these sessions to cha

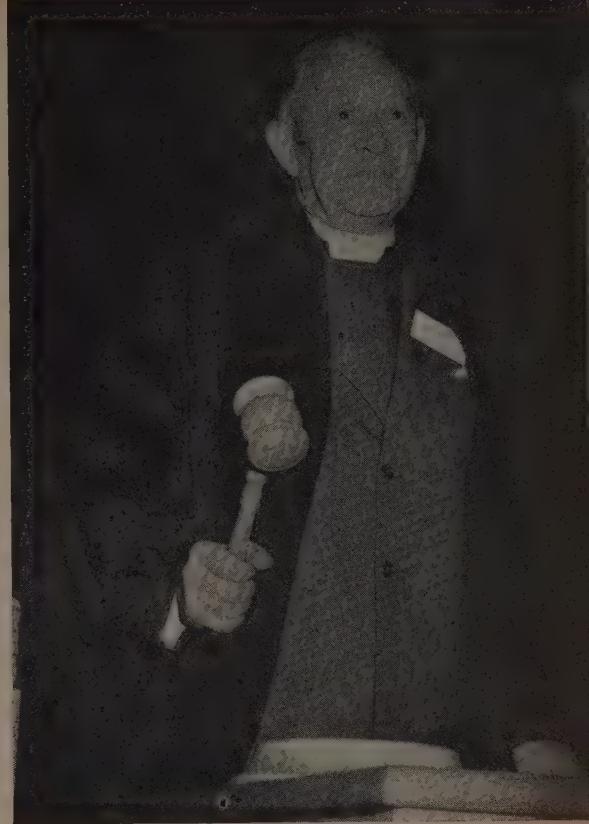




CONVENTION

the Church's course for the coming triennium.

A complete summary of the news and decisions made at this vitally important wartime Convention will be found in *Convention News*, an eight-page newspaper with pictures, which is being mailed to regular subscribers of FORTH.



(Above) The Rev. Dr. Phillips E. Osgood, rector of Emmanuel Church, Boston, raps his gavel to bring the House of Deputies to order immediately after his election as its new President.
(Below) Opening of the House of Bishops at the Church's 54th Triennial General Convention.





Press Assoc. Photos

Bishop E. C. Seaman of North Texas, driving near this glider training field at Lubbock, was stopped by a glider that inadvertently landed athwart the road, its wing tips reaching from fence to fence.

Soldiers Make Good Missionaries

NORTH TEXAS MISSIONS VALUE SERVICEMEN'S AID

MORE than a million square miles in the United States, a third of the country's area without Alaska, make up the Episcopal Church's fourteen missionary districts as distinguished from dioceses. Even the smallest of these districts has more than 50,000 square miles, and the largest, more than 150,000. Fourteen missionary bishops try to "cover" this territory.

These jurisdictions, thinly staffed and hampered at the best of times by lack of travel facilities, nevertheless contribute in no small degree to the strength of dioceses and city parishes elsewhere. The district of Salina, to mention only one example, knows that four men who went out from its missions have recently been ordained in other dioceses, and three women from Salina are on the mission staff now interned in the Philippines.

As in other jurisdictions where clergy are scarce, the Salina district makes good use of lay readers to supplement its hard-working clergy staff, and thus aims to have regular services

every Sunday in all parts of the district. One place has a committee of lay readers; another community uses college students; and one church has been served by soldiers from a near-by camp. The last Salina convocation voted to organize schools for training lay readers.

A really new factor in carrying on home mission work this year is the part played by soldiers. Or rather, it is a factor which is revived from earlier years. Bishop E. C. Seaman of the missionary district of North Texas calls to mind that many officers and men stationed at western and southern Army posts in the early pioneer days of the country, took an active part in the Church's work. Bishop Seaman is finding this strikingly true in his own district today. At Childress a lieutenant has for several months served as lay reader, and has reorganized the Church school. At Vernon one of the officers provided a room in his home for celebrations of the Holy Communion. An air corps lieutenant is serving as lay reader at Dalhart,

and Pampa is also profiting by lay reader services from a lieutenant. Abilene has a resident rector but he has been aided by a lieutenant as Church school superintendent. Two chaplains, the only Episcopal Church chaplains in the district, have also been "of inestimable help in parish services," Bishop Seaman reports.

Avenger Field, Sweetwater, first had an RAF contingent whose colonel, an English Churchman, acted as lay reader and had large numbers of his officers and men attending church, some of them in the choir. Bishop Seaman lists seven places where soldiers have been working as organists, choristers or soloists, a contribution not to be minimized in a field where good Church music is almost always a problem.

Not only active leadership but the presence in the pews of numbers of men and women in uniform has been an encouragement in North Texas as in other places all over the country. Avenger Field now has the WAFFS, among whom numbers of young

Churchwomen come to church, some of them also augmenting the choir.

The Rev. F. H. Hutchins has ministered to prisoners of war near McLean, and had services for the Army personnel of the camp within a week after the first prisoners arrived.

Church people in North Texas have been active at many points in welcoming their uniformed visitors, and the clergy of the district are of course wherever possible extending their services to fields and camps. The Rev. H. H. Black of Sweetwater ministers also to two other air fields. The Rev. P. K. Kemp of San Angelo has two of the largest fields under his extended parochial wings. At Canyon, a state college town, the Church's student center has offered hospitality to many air force trainees. Lubbock is another state college town. Here the Rev. John A. Winslow uses Seaman Hall, the student center, as a recreation center for cadets of the engineering unit in training at Texas Tech., and he has taken his Canterbury Club and older members of the young people's group for special services to a neighboring air force camp.

One little mission is the richer by some equipment which was presented to it as a thank offering after the priest in charge had helped in the disposition of a domestic relations difficulty in the near-by camp.

At Amarillo, where the bishop lives,

arrangements are made for him or for the local rector, the Rev. F. A. Foster, to have a Communion service at least once a month at the Army air field. There has been no Episcopal Church chaplain at this large field, and the bishop says it is sometimes difficult for the officers and men to attend the regular parish services. Women of the parish and the vestry are on the alert to welcome those who do come and to invite them into homes for the day. Mrs. Seaman and other Church women organized a Service Men's Civic Center which functioned for months before the USO began.

Eighteen mattresses on the floor of the parish house annex at Abilene are occupied every Saturday night by as many men on leave, who are given hospitality in parish homes on Sunday.

When the history of the Church's missionary work in the United States is written for this decade, undoubtedly some far reaching results, in widely distant parts of the country, will appear, grown out of influences begun and developed in North Texas. Other districts and dioceses will have similar stories to tell.

• • •

More than 1,300 people were confirmed in a recent two-months' period in the diocese of Dornakal, south India.

U.S.O. Calls on Girls' Friendly

"The wartime picture of adolescent girls is not the peacetime school girl picture. War has affected the routine of their lives as well as that of their brothers." So says the U.S.O. in a bulletin just released on Community Planning for Adolescent Girls.

The Girls' Friendly Society was one of six national organizations asked by the U.S.O. to help prepare this bulletin which will have a nationwide use wherever work with young girls is important. It is significant that the U.S.O. has called upon the Girls' Friendly Society to coöperate with such organizations as the Girl Scouts, the Girl Reserves and the Camp Fire Girls in sponsoring this bulletin. This is another way in which the Church—in this case represented by the Girls' Friendly Society—is taking its place in facing new situations and using its resources and influence for the welfare of all young people.

• • •

A powder magazine built in 1770 in San Juan, Puerto Rico, its walls thirty inches thick, constructed of brick brought from Spain as ballast, has now become Santa Barbara Chapel, with altar, pews and doors of native mahogany, and has been dedicated by Bishop Charles B. Colmore for the use of Navy and Marine Corps personnel stationed at San Juan.

Warehouse construction is part of the activity at Camp Barkerley, Abilene, Texas. In the town, the Rev. W. P. Gerhart has sleeping quarters in his parish house annex for twenty men on leave. A lieutenant is in charge of the Church school.





War Activities Boom Alaska Towns

JOHN BOYD BENTLEY IS NEW BISHOP

Amelia Hill (left), Alaska delegate to Triennial, with Bessie Kay at St. John's in the Wilderness, Allakaket.

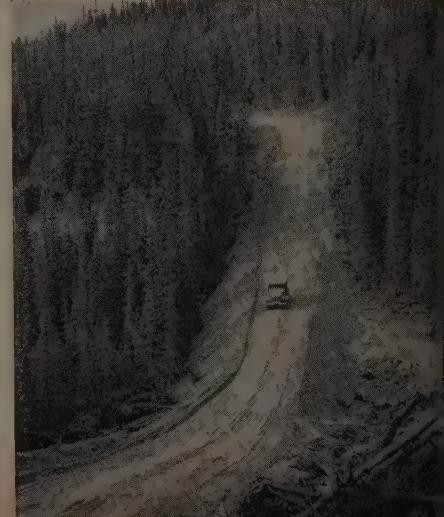


THE Bishop of Alaska, John Boyd Bentley, already knows his huge field better, probably, than any other one man, having traveled over it constantly ever since he became archdeacon of the Yukon in 1930 and suffragan bishop in 1931. Railroad, auto, dog team, motor launch and airplane have taken him all over the field. With twenty missions and twenty-four preaching stations, scattered from Ketchikan in the southeast to Point Hope on the northwest coast, his eyes have looked upon most of Alaska's 586,000 square miles.

New among recent missionary recruits is the Rev. Wm. J. Gordon, Jr., who writes from Alaska, "I would not

(Continued on next page.)

Steep grade on Alaska Highway. Above, one dogpower and barrel-stave skis can go eight miles an hour.
Hamilton Wright



UNITE INDIAN FIELDS

THE Episcopal Church's Indian work in North and South Dakota can be more effectively handled now, it is believed, since the two Indian fields have been united under the direction of the Bishop of South Dakota, Blair Roberts, by cordial agreement between him and the Bishop of North Dakota, Douglass Atwill.

North Dakota has long been handicapped in developing its Indian work, as the chapels are far apart, numbers are few and consequently, it has been difficult to develop trained native leaders. The whole Dakota Indian field

was treated as a unit when Bishop William Hobart Hare was sent there in 1868, and remained so until the north and south jurisdictions were set up in 1883.

Cannon Ball has been the Church's best-known Indian center in North Dakota. Here the Rev. Sidney Bearsheart, Indian priest hitherto in charge of the Santee Mission in South Dakota, will take charge, and the North Dakota Indian field as a whole will be supervised by the Rev. John B. Clark of Mobridge, on the Standing Rock Reservation, South Dakota.



Thomas Black Tomahawk rings his church bell at St. Luke's Mission in Fort Yates, N. D.

War Activities Boom Alaska Towns

(Continued from preceding page.)

consider changing places with anyone I know anywhere. The few inconveniences involved are small in comparison to the privileges we have."

This young man knows something of inconveniences for he had been his own maid, cook and laundress while on duty at St. Peter's Church, Seward. He has had an eventful year: ordained deacon in January, started his work at Seward in March, married there, advanced to the priesthood by Bishop Bentley at diocesan headquarters in Nenana in July, and transferred in August to St. Thomas' Eskimo Mission, Point Hope, to relieve the Ven. Frederic W. Goodman, now seventy-three years old. "We have a wonderful opportunity to be of service where we are really needed," Mr. Gordon observes.

"Point Hope is our station farthest north, 200 miles north of the Arctic Circle," he writes to friends at home in North Carolina. "The Church and the lives of the people are completely

woven together. There are 267 people at Point Hope and about 100 each at Point Lay and Kivalina, the two other stations, 100 miles each side of Point Hope.

"Only one boat a year touches here; air mail comes about every two months, and there is wireless contact with the outside. There is no doctor but in extreme emergencies a plane can be called in to take patients to Fairbanks, and a nurse comes by the village several times a year. I suppose I shall visit Kivalina and Point Lay at least once in winter by dog sled, and once in summer."

Mr. Gordon's successor at St. Peter's, Seward, is the Rt. Rev. John Ward, recently retired as Bishop of Erie. Years ago he took a trip to Alaska and has wished ever since that he might work there, so now he joins the mission staff. Seward has much war activity, like most of the Alaska coast towns; in fact, like most of Alaska. Fairbanks has had an acute

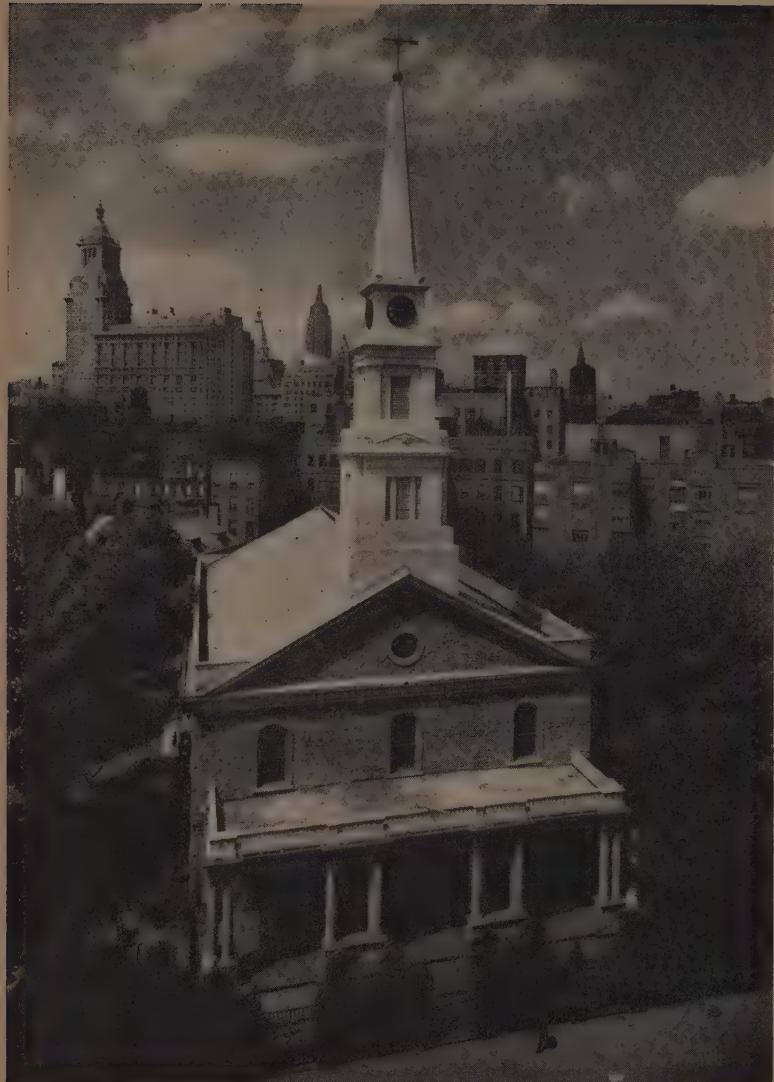
housing shortage which has sent many unexpected guests to the Rev. and Mrs. Elsom Eldridge of St. Matthew's Church. At Skagway Mr. Emery Stanfield, a private in the medical corps, has a lay reader's license from Bishop Bentley and ministers at St. Saviour's Church to the military and civilian population. A young officer sent to command an advanced post in the Aleutians requested a lay reader's license as he had no chaplain and wanted formal authority to read the Church's services. One of the Army chaplains sends Bishop Bentley a contribution to the Bishop Rowe Memorial Fund, which is to provide diocesan headquarters, and in commenting on his own activities, adds, "I have been amazed at the number of religious questions the men have been asking."

* * *

In 1791, two years after the organization of the U. S. Army, one chaplain with the grade of Major was authorized for the entire army of 2,232 officers and men. He was the Rev. John Hurt, a Churchman from Virginia, who had served in the same capacity during the Revolutionary War.

Old St. Mark'

NEW YORK CHURCH IS



Keystone
Historic St. Mark's-in-the-Bouwerie is the oldest religious site on Manhattan Island. It stands on what was in Colonial days a part of the estate of Peter Stuyvesant, last of New York's Dutch governors.

AT least a score of Episcopal churches in the Eastern and Southern States proudly boast that their doors have been open since the earliest Colonial days, but few can claim to have resting in their churchyards the remains of three governors each of whom served under the flag of a different nation.

New York's historic St. Mark's-in-the-Bouwerie, however, oldest religious site on Manhattan Island, can make this claim. Here in the famous church-

yard repose Peter Stuyvesant, last of New York's Dutch governors, Col. Henry Sloughter, British Governor in 1690-91, and Daniel D. Tompkins, who served under the American flag as Governor of New York from 1807-17. Here, too, lies Commander Matthew Calbraith Perry who opened Japan to the world in the year 1858.

In Dutch Colonial days a "bouwerie" was a gentleman's country seat, a cultivated and inhabited plot of ground as distinguished from a rough

and wild plantation. In New York (then Nieuw Amsterdam) the best known of these was the bouwerie of Governor Peter Stuyvesant. Indeed, it was so well known to the Dutch burghers that eventually they began to call it simply "The Bouwerie" and the road which led to it through the thick woods was called Bouwerie Lane.

About the year 1660 old Governor Stuyvesant, now probably best remembered by thousands of American students for his famous wooden leg, built a chapel on his bouwerie on a part of the site now occupied by St. Mark's Church. Here his family, neighbors and the Negro slaves of the community worshiped for many years.

More than a century later, in 1793, Stuyvesant's grandson offered to give this site, together with some money, to Trinity Church to build a new chapel. Trinity accepted and with the help of additional gifts laid the cornerstone of the new church in 1795. Four years later it was consecrated by Samuel Provoost, New York's first Bishop.

Before consecration it was proposed to establish the church as an independent parish instead of a chapel of ease of Trinity. Trinity's charter, however, designated that church to be "the sole and only parish church in the City of New York." Fortunately, Alexander Hamilton and Richard Harrison devised a legal detour which established St. Mark's as a parish and paved the way for the creation of other independent parishes in the city. Thus St. Mark's first service to New York and to the Church was as a pathfinder and pioneer of liberty.

Now its old graveyard can be regarded almost as a civic "In Memoriam" preserving some of New York's most historic associations. Says one commentator:

"The restful beauty of this churchyard as the last resting place of dis-

Recalls Dutch Colonial Days

SITE OF GOVERNOR PETER STUYVESANT'S "BOUWERIE"

tinguished citizens can never in the future be duplicated within the city.

"That great slab in the east wall of the church marks the entrance to the Stuyvesant vault,—there are the remains of old Governor Stuyvesant and near them is the dust of the old English Governor, Henry Sloughter, memorable in the suppression of the Leisler usurpation.

"Close by is the Minthorne vault, the burial place of Daniel D. Tompkins, once Governor of New York and Vice-President of the United States.

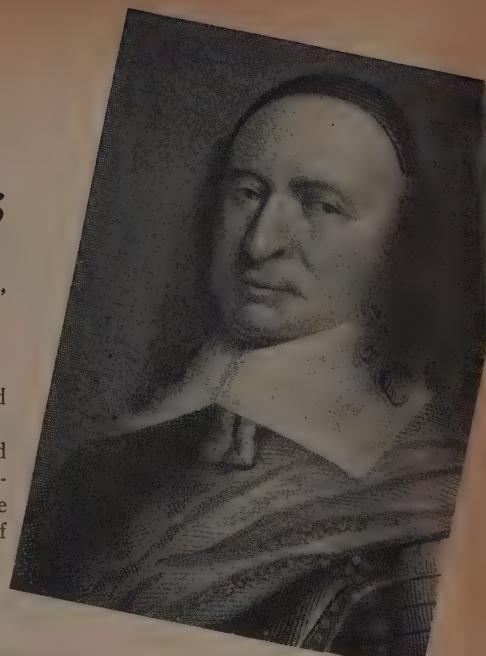
"Here rest in the repose of the tomb—the bodies of Colonel Nicholas Fish, illustrious patriot, soldier and statesman; Mathilda Hoffman, sweetheart of Washington Irving, and representatives of many familiar old New York names, among them, Barclay, Beeckman, Bleeker, Goelet, Jones, Lorillard, Remsen, Schermerhorn, Schuyler, Spangler, Ten Eyck and Winthrop."

Today St. Mark's is doing its share in forwarding America's fight for victory. Its former rector, the Rev. C. A. W. Brocklebank, is on leave of absence for duty as a Navy chaplain and is a Lieutenant (j.g.). The church's new rector is the Rev. Richard E. McEvoy. The parish is now planning to have a war shrine in the church for the use of parishioners and persons in neighborhood who have relatives in service.

When the war first broke out enterprising women in the parish started a Bundles for Britain and shortly after Pearl Harbor added a Bundles for America to their activities. But these St. Mark's women have not limited these war activities to their fellow parishioners alone. They have enlisted the efforts of nearly 300 other women and young people in the neighborhood and these are now sewing and knitting and bringing their finished sweaters, mittens, scarfs and other articles to the parish house from where they will be

sent to America's fighting men and those of her Allies.

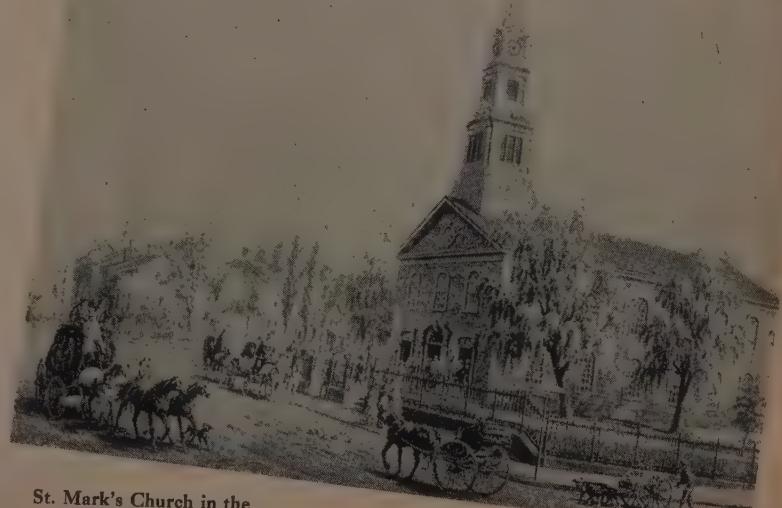
It is thus that this venerable and historic parish continues to help community and country and carries on the traditions of its nearly 150 years of constructive service.



Wide World



Peter Stuyvesant's house in the Bouwerie in New York City (then New Amsterdam), as it looked about the middle of the seventeenth century. (Above) Governor Stuyvesant.



St. Mark's Church in the early 1800's, from a painting by E. L. Henry.

THREE NEW BISHOPS



Recently three more clergy were consecrated to the Episcopate. The new bishops are the Rt. Rev. J. T. Heistand of Harrisburg; E. P. Wroth of Erie; and Everett Jones of West Texas. Above are, left to right, Bishops McClelland, Tucker, Heistand and Sterrett (seated), signing Bishop Heistand's certificate of consecration. (Below, left) clergy procession at Dr. Jones' consecration. Dr. Jones is in lead. (Below, right) Bishop Wroth.



San Antonio Express



Mrs. Ogden Mills Reid has been prominent in newspaper field for more than 25 years. Intern.

CHURCHMEN

LIKE his famous father, for whom he was named, Brig. Gen. Theodore Roosevelt, Jr., has lived a colorful, exciting life filled with activities ranging from writing, publishing, and politics, to exploring and soldiering.

Within recent months he has been cited by the War Department for gallantry in North Africa, being awarded the Oak Leaf Cluster. He already wears the Silver Star. His citation reads in part: "When enemy forces began a counter-attack, Gen. Roosevelt proceeded to a forward observation post and held it under enemy artillery, strafing and divebombing fire until the threat had been dispelled." Other decorations he holds include the D.S.C., the D.S.M., and the Order of the Purple Heart.

A Lieut. Colonel in World War I, he saw service in France with the famous 1st Division, and was twice wounded.

General Roosevelt was born in Oyster Bay, New York, Sept. 13, 1887, son of the twenty-sixth President of the United States. He was graduated from Harvard with an A.B. degree in 1908. In 1921 he was appointed Assistant Secretary of the



S ASSOC.
Brig. Gen. Theodore Roosevelt, Jr., was decorated for bravery in African campaign.

n the NEWS

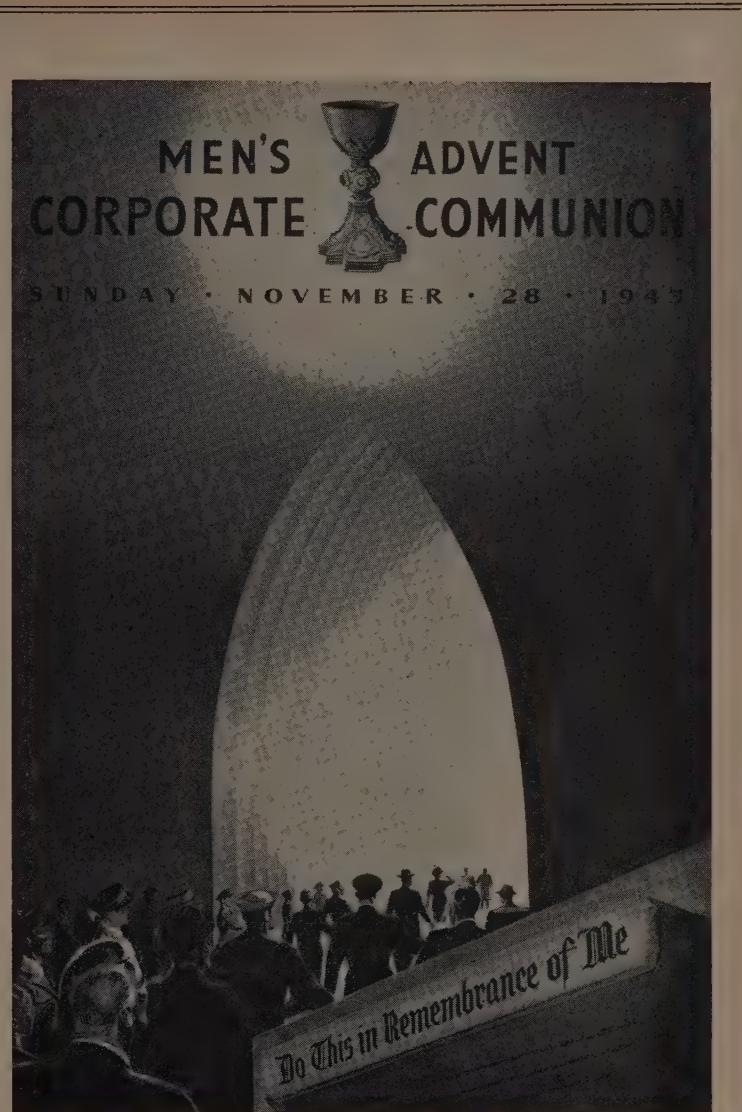
Navy. The following year, he served as chairman of the committee of naval experts at the Limitation of Armaments Conference.

In 1925 and 1928 he led exploration trips to Asia. He was appointed Governor of Puerto Rico in 1929 and served there until 1932 when he was made Governor General of the Philippines.

He was one of the principal organizers of the American Legion and has served for many years as Vice President of the Boy Scouts of America. He is a communicant of Christ Church in Oyster Bay, N. Y.

Helen Rogers Reid (Mrs. Ogden Mills Reid), one of America's foremost newspaper women, was born in Appleton, Wisconsin, November 23, 1882, and was graduated from Barnard College in 1903 with an A.B. degree. She has been associated with the *New York Herald Tribune* since 1918 and has been Vice President of the New York Tribune, Inc., since 1922.

She is a Republican and has won fame as the presiding officer of the *New York Herald Tribune* Forums, held annually in New York, which attract speakers of national prominence.



SPIRITUAL keynote of the year for Churchmen will be the Advent Corporate Communion, to be held Sunday, November 28. Today this service, which for more than twenty-five years was sponsored by the Brotherhood of St. Andrew, represents a nation-wide outpouring of the Church's man power. Plans for this year's observance are being laid by the Presiding Bishop's Committee on Laymen's Work, created last year to serve as a clearing house for ideas and as a central coördinating agency for existing men's organizations. The Committee's ultimate goal is to enlist all men in the work and worship of the Church.

Gen. Marshall No Organ Pumper

When he was a boy General George C. Marshall, the Army's chief of staff, was a failure as the organ pumper in St. Peter's Episcopal Church, Uniontown, Pa.

General Marshall, in a note to the rector, the Rev. Bernard C. Newman, accompanying an autographed portrait that will hang in a place of honor in the parish house, recalled that he had been relieved of his job of pumping the church organ "for failing to provide air at a crucial moment, having become deeply engaged in a Nick Carter novel."

General Marshall, a native of Uniontown, was baptized in St. Peter's on June 5, 1881, and was confirmed in the same church on Feb. 7, 1896.

AN AIRMAN'S PRAYER

This poem reached the U. S. recently from the Near East. Its author, Sergeant Hugh Brodie of the Royal Australian Air Force, one-time Melbourne University student, is now "missing in action."

Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart,
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.

But this I pray, be at my side
When death is drawing through the sky.
Almighty God who also died
Teach me the way that I should die.

Silence is the sleep that nourishes wisdom.—Sir Francis Bacon.

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Junior Waves Tackle Duties

(Continued from page 11)

which will be sent to the boys in the Army and Navy hospitals to help them while away many a tedious hour. More than 3,600 bandages have been made and delivered to the Montgomery County Hospital, and 209 pieces of silver have been collected for the Bethesda Suburban Hospital.

The Corps also has begun collecting old electric light bulbs, the brass from which will be used in some military equipment; has made sixty soft dolls and animals to help amuse the young patients in the Children's Hospital in Washington, D.C., and has collected approximately eighty boxes of jigsaw puzzles for lonely servicemen in the local hospitals.

In such useful activities is Grace Church directing the energies of its community's young people.

• • •

In the Mediterranean area the Church of England's Mission to Seamen corresponds in general to the American Seamen's Church Institute. From Oran comes a report that the clubhouse of the Mission to Seamen at that now famous north African port has welcomed many American merchant seamen among the hundreds of men visiting the club.

• • •

More than 400 girls are enrolled this year at St. Andrew's Priory, the Honolulu diocesan school. The boarding department was closed in December, 1941, as the school was in the evacuation area, but the present schedule gives the Sisters of the Transfiguration, who direct the school, more time for personal attention to the day students.

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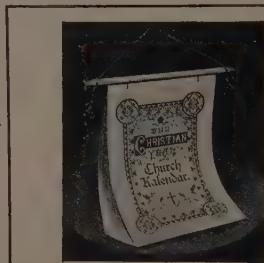
The 56th session of St. Paul's Polytechnic Institute, Lawrenceville, Va., opened recently with a record enrollment. More than 800 students have registered, representing fifteen states and Panama. As in almost all other schools throughout the country, the male enrollment is small. The female enrollment, however, is so large that the dormitories are crowded and the institution is confronted with the problem of trying to accommodate the overflow.

This year marks the first of the full four-year college at St. Paul's. The administration is looking forward with pride to the granting of the first degrees on May 31, 1944.

Authorities of the Eastern Orthodox Churches in the United States direct their people to look to the Episcopal Church for ministrations when their own clergy are not available. When an all-Greek infantry battalion was organized recently in Colorado, the commanding officer asked the Rev. Edward Mize, on duty there as chaplain, to look after the Greeks, in the absence of a Greek chaplain.

During his most recent three-weeks' tour of part of his field in Southern Brazil, when he visited twenty-four places, confirming sixty-five persons, Bishop Wm. M. M. Thomas used 13 trains, 30 autos, 3 buses, 2 carts and 2 trucks.

When the English Bishop of Gibraltar, Harold Buxton, visited Turkey recently on a tour of the eastern end of his extensive field, he confirmed a class at Ankara, among them Miss Dulcie Ann Steinhardt, daughter of the American ambassador.



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Scarcity of Bibles and books of supplementary religious reading is said to be creating one of the most serious "famines" in many parts of the world, both in Europe and Asia.

• • •

Mendocino County and Lake County make up an area of 6,000 square miles in the diocese of Sacramento, in central and northern California. The Church's work has been increasing here although the region is entirely rural and suffers, like other rural districts, from exodus to industrial centers, great distances, shortage of gas and so on. The Rev. Edward Castledine, in charge of Trinity Church, Ukiah, has spent several weeks at St. John's Mission, Lakeport, from which center he and his wife have been making visits for sixty miles around, holding weekday Church school classes.

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All may of Thee partake:
Nothing can be so mean
Which with his tincture, "for
Thy sake",
Will not grow bright and clean.

A servant with this clause
Makes drudgerie divine;
Who sweeps a room as for Thy
laws
Makes that and th' action fine.

—George Herbert

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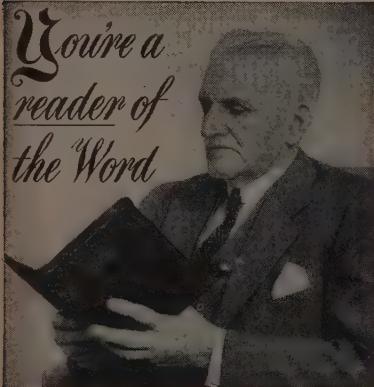
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Bishop Deane reports a recent visit by American Ambassador John Winant and Mrs. Winant, accompanied by the Chinese Ambassador and Mrs. Wellington Koo, "to acknowledge on behalf of subscribers in America the completion of the Seabury Memorial." The Memorial consists of repair, restoration and decoration of St. Andrew's Cathedral, Aberdeen, in which Samuel Seabury, first American Bishop, was consecrated.

• • •

FORTH QUIZ

Answers to questions on page 5.

1. The Rev. Dr. Phillips Endecott Osgood of Boston. Page 19.
2. St. Mark's in-the-Bouwerie. Page 24.
3. To a group of Christian Chinese college students. Page 12.
4. In Puerto Rico, Cuba, Brazil. Page 16.
5. John Boyd Bentley. Page 22.
6. The College of Preachers in Washington, D.C. Page 14.
7. In the North Texas missionary district of Bishop E. C. Seaman. Page 20.

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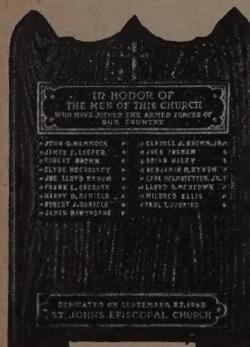
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Other parishes which have sent in group subscription orders or renewals recently include: Trinity, Seattle, Wash.; St. Paul's, San Diego, Cal.; Good Samaritan, Gunnison, Colo.; St. Matthew's, Enid, Okla.; St. James', Wilmington, N. C.; St. John's, Franklin, Pa.; St. Jude's, Tiskilwa, Ill.; St. Mark's and St. John's, Rochester, N. Y.

Others are: St. Francis', Chicago, Ill.; Good Shepherd, Pittsburgh, Pa.; All Saints', Attleboro, Mass.; St. Barnabas', DeLand, Fla.; St. Luke's, Los Gatos, Cal.; St. Paul's, Oakland, Cal.; St. Helena's, Beaufort, S. C.; Resurrection, Richmond Hill, N. Y.; and St. Timothy's, Detroit, Mich.

• • •

The management of a large factory in the Diocese of Worcester, England, is so impressed with the bishop's efforts to minister to his people where they live, reports the London *Church Times*, that it has asked to have a factory chaplain appointed and has offered a salary of £1,000 a year.

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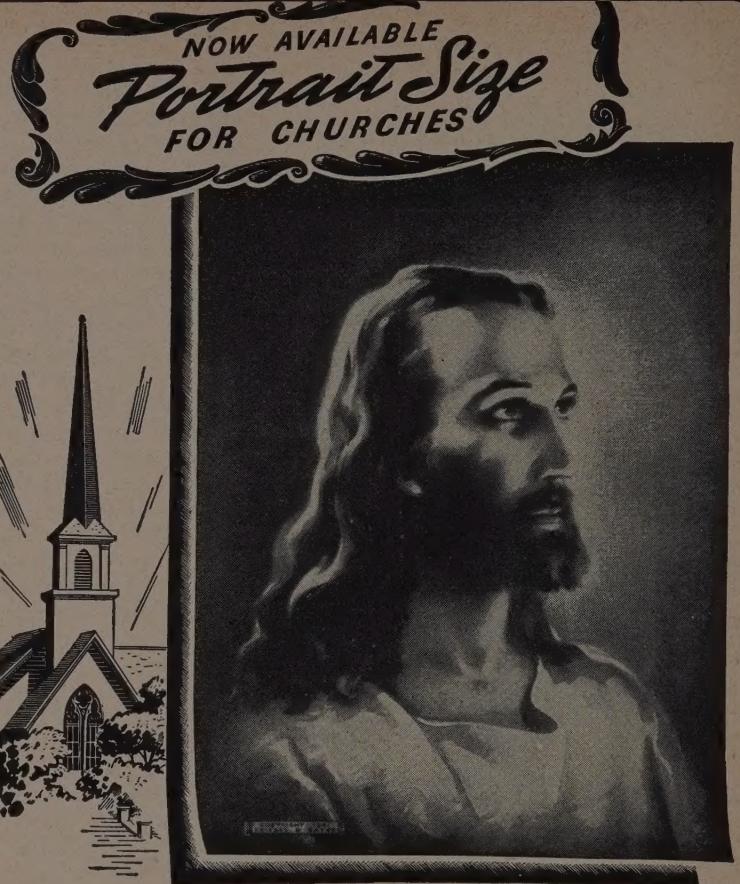
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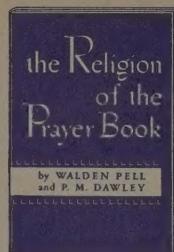
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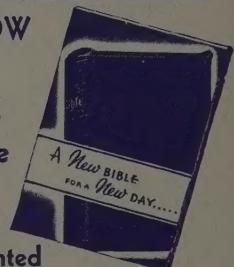
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